Numb. 26.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday May 7th. to Wedneſday May 12th. 1708.

Q. *READing of your Papers, you have one Queſtion concerning the Souls of Good Men Departed, whom you fix immediately in Heaven, wherein you differ from the moſt of the Ancient Fathers,* Origen, *St.* Hilarie-Victorinus *Martyr,* Novatianus *and St.* Auguſtin, *and not to mention too many, I will only tell you what two of them ſay,* viz. Lactantius *in his* 7th Book, Chapter 21. Omnes in una communiq; Cuſtodia detinentur donec tempus adveniat, quo maximus index Maritorum faciat examen. Chryſoſtom *in his* 28*th Hommilie upon the Epiſtle to the* Hebrews *ſaith, that* Abel *hath not yet received the* Crown, *nor* Noah. *And that they are ſet in a place, ſtaying for us, and almoſt all the* Greek *Fathers are of the ſame Opinion: Now if you have a more clear Knowledge of this Matter, than thoſe famous Lamps of the Catholick Church, it would be mighty Satisfactory to the Learned to hear your Reaſons? Yours* W. L.

A. Whereas you mention *Novatianus* in your Catalogue of Fathers, we beg leave to exclude a Perſon, who made ſo great a breach in the primitive Church, from ſuch agreeable Company as he is unworthy of. But not to derogate from the deſerved Reputation of many Ancient Fathers, from whom (tho' with all the Deference imaginable) we diſſent, we can allow Infallibility to none, but the Divinely inſpired Authors of the Holy Scriptures. And we hope it is no unuſual thing for very great Men to be guilty of ſome Miſtakes, diſcoverable by ſuch as are confeſſedly their Inferiors in the Common wealth of Learning. You plainly intimate, that ſome of the Fathers were of our Opinion; and therefore, if we diſſent from ſome, we yet agree with other famous Lights of the Catholick Church, and if the Majority be on the other ſide, we yet humbly hope, that matters of Opinion are not to ſubmit to the deciſion of a *Poll.* If We, whoſe Buſineſs it is to anſwer Queſtions, may be allow'd to propoſe one our ſelves, we wou'd enquire, whether you believe from that Text of Scripture in *Gen. 6.* The Sons of God ſaw the Daughters of Men, &c. That good Angels falling in love with Women, begat Giants and Evil Spirits. We may venture almoſt to ſay with St. *Paul's* aſſurance, we know that you believe it not, and yet we are at a loſs to tell you how you can reject that very wild Opinion without acting contrary to the whole ſtream of the *Primitive* Fathers, who flouriſh'd in the four firſt Ages of the Church. As you ſeem by quoting *Lactantius* and St. *Chryſoſtom,* to lay the greateſt ſtreſs upon thoſe famous Authors, ſo you are very unhappy in pitching upon the former, who is generally agreed to have been guilty of many Errors in Divinity as well as Hiſtory. You ſay, it would be mighty Satisfactory to have our Reaſons: But we thought no better Reaſons cou'd be given in matters of Divinity, than what are brought from the Words of God: From whence we produc'd a twofold Inſtance. But as you ſeem to prefer the Authority of the Fathers to the force of Argument, ſo we may ſuppoſe, that you overlook'd the one, while wholly immers'd in the Contemplation of the other.

Q. Utrum Angelus ſit magis, &c. *Whether Angels be more agreeable to their Maker's Image than Man?*

A. If we reſpect Man as in a State of Innocence, we muſt ſtill anſwer in the Affirmative, ſince we may ſay of him, while in his firſt Eſtate, thou haſt made him a little lower than the Angels. But as nothing more conſpicuouſly diſplays the Divine Image than Moral Excellencies, ſo that Angels have wonderfully the advantage of Faln Man, inaſmuch as they are propos'd to us as Patterns of Obedience, as Objects of Imitation, thy will be done on Earth, as it is in Heaven.

Q. *I have often obſerved, that when our Divines, and ſometimes others of the Learned, have had occaſion to explain ſome difficult Texts of Scripture, that when they could not make tollerable Senſe of the preſent common Tranſlation, they have had recourſe to the words in the Original, which they have forceably ſtrained into a quite different Senſe to anſwer the Purpoſe. If the common Tranſlation of the Scriptures in* Engliſh *be true, what occaſion is there to make the Original ſpeak a contrary Senſe, If it be not exactly true, how can we depend on't as the Word of God?*

A. Either the Paſſages, wherein Divines have recourſe to the Original Language, contain not matters abſolutely neceſſary to Salvation; or the Doctrines; which they imply, and which ſome think erroniouſly Tranſlated, may be either clearly enforc'd or clearly confuted, from plain Un-controverted Texts.

Q. *Does the Spirit of a Man Generate?*

A. Generation ſuppoſes Parts, which are wholly foreign to the nature of a Spirit.

Q. *Pray Gentlemen your Opinion, whether the bowling of a Dog under the Chamber of a ſick Perſon, is any Prognoſtick of the mortality of the Patient's Diſeaſe? If ſo, how you imagine thoſe Creatures ſhould be ſenſible of it? The Queriſt was indneed to give you this trouble by ſome very particular Obſervations?*

A. Whether the Dogs howling may be a fatal Prognoſtick or no, we cannot determine, but 'tis probable, that out of a Senſe of Sorrow for the ſickneſs or abſence of his Maſter, or the like, that Creature may be ſo diſturbed: An eminent Inſtance whereof may be found in Dr. *Lee's Nat. Hiſt.* of a Dog, that during his Maſters illneſs, conſtantly attended him, and after the Gentleman was expir'd, and his Corps moved, the Dog every moment enter'd the Room, making a mournful and whining Noiſe, and proſecuted his reſearches for ſeveral days, through all the Rooms in the Houſe, but in vain; then he retired into his Kennel, where refuſing all manner of Suſtenance, he dy'd; a greater Senſe of Sorrow could not be ſhown by any Creature whatever ——

Q. *Why have not Women Beards on their Faces?*

A. 'Tis a Defect of heat and humidity in that Part: For by the want of Heat the Pores are cloſe and contracted, and the excreſcency of Hairs hindred, and Nature is thereby diſpoſed to divert that Moiſture, which might generate Hairs another way.

Q. *Why at the ſight of a Woman with Child do Lyons roar, and more violent when a Male Child?*

A. There are many ſtrange Reports given of the Lyon, as their wonderful favour to a pure Virgin, their aſtoniſhment at a Cocks crowing, &c. and all falſe; which gives us reaſon to ſuſpect the truth of this, nor will we offer an Anſwer till we are better ſatisfy'd in the Matter of Fact

Q. *You have given the World great Proofs of your Senſe and Civility, but me none of your good Nature, ſince I muſt ſpend my Life in a fruitleſs ſearch of ſuch a Man as you deſcribe, now I beg your advice which of theſe three will make the beſt Husband, a Merchant, a Lawyer, or a Soldier, my Friend having enough to make either happy? I am Your Admirer.*

A. This is anſwer'd in *Numb.* 2.

Q. *Why does not Love remain after Enjoyment?*

A. We muſt beg leave to deny the Univerſality of your Propoſition, ſince we can give ſeveral Examples wherein Love not only retains it's firſt Impreſſions, but is daily improv'd: If you ask why in ſome it is otherwiſe? It is owing to the Natural Inconſtancy of their Minds; if again you enquire, why it often cools after Fruition? It is owing to ſatiety.

Q. *I am not ſatisfy'd in your Anſwer to a Queſtion lately ſent to you, viz. That the Preſſure of Air, was the reaſon of Liquids paſſing through a Crane, ſince it will not paſs, except the End out of the Veſſel, be as low as that within?*

A. We ſaid, becauſe the Air being ſuck'd out of the Crane, the Liquids muſt immediately follow, which ſequence was continued by the Preſſure of Air on that in the Veſſel, and by reaſon no Air cou'd intervene to impede the Motion: But if the End out of the Veſſel, be not ſo low, as that within, then there is an intervention of Air, ſo your Objection ſtrengthens our Argument.

Q. *Suppoſe a Man lives in a Houſe 5 Miles diſtant from any other Houſe, pray whom may he call his Neighbours? There being a Wager laid on what your Anſwer will be?*

A. In a general Senſe, all Mankind are term'd Neighbours, as is imply'd in the Tenth Commandment; thou ſhall not covet thy Neighbour's Wife, &c. in a particular Senſe, he is your next Neighbour who lives neareſt to you, tho' at 500 Miles Diſtance.

Q. *Gentlemen, I muſt deſire you to anſwer this Queſtion, which is, whether it is poſſible, and if poſſible, how one may cauſe an immediate Love and Affection in a Lady, by ſencing one Letter, or coming into her Company once, for it is impoſſible ever to come again into her Company, if I pretend to Court her?*

A. We believe it poſſible, ſince ſome of us have known Inſtances of ſuch who have exchang'd Hearts, at the firſt glance of their Eyes. But as to your ſecond Queſtion, how this may be effected? If we are ignorant of the Secret, moſt certainly we cannot impart it: And if we know it, it cannot be expected we ſhould impart it; ſince in a Year, it would bring in a better Eſtate, than all our Papers in 500 Years.

Q. *I want to be aſſur'd, which is the Right ſide of a Man?*

A. Properly ſpeaking; neither Side is Right or Left, they being only Cuſtomary Terms of Diſtinction.

Q. *Whether it is poſſible to make a perpetual Movement?*

A No; ſince how extenſive ſoever, Art may be, there would be a Defect in Matter.

Q. *Gentlemen, I have ſubſcribed for your Paper ſome time, which emboldens me to enter into the Liſts of the Queriſts. I read in your* Apollo *bearing Date* Numb. 24, *concerning the inevitable Lot of Marriage to a peculiar Perſon whom they ſhall think fit to fix their Affections, now I hold on your ſide what you aſſert there. But one favour I have to beg, I am Young and in ſome extraordinary way of Buſineſs, and once fix'd my Affections on a Perſon that might be my Mate, and one Night in my Sleep I ſaw a Perſon whom I did not know, but am ſince came to the knowledge of. My Queſtion is twofold, whether this was a Divine Revelation, or a Diabolical Illuſion? And whether I may marry this Perſon without committing any Sin? Oblige me with an Anſwer, and I will remain Yours,* &c.

A. We neither believe it a Divine Revelation, or a Diabolical Illuſion, but only a meer Dream, and tho' odd, yet accidental; and by Conſequence (if you like the Perſon and her Circumſtances) believe it not ſuch to proſecute a Courtſhip; but if you do it, with better Aſſurance of Effect, becauſe you dreamt it, we ſhall queſtion whether you are yet fully awake.

POEMS.

Seeing your Anſwer concerning the ſinking and ſwimming of Butter and Cheeſe, which I ſent in Hopes of a ſatisfactory Anſwer, but finding it contrary to my Expectation, I humbly offer the following Lines to your Society, and by a ſpeedy Anſwer you will oblige W. F.

Q. *BUtter and Cheeſe of a bigneſs I'le trim,*
Yet Cheeſe it will ſink and Butter will ſwim;
Which occupies moſt room, Mr. Britiſh Apollo,
The Butter or Cheeſe, let your Anſwer now follow?

A. Which either does ſink, we find all our Pains
In vain, to make Senſe ſink into your Brains;
To trim both, is only a Subject for Laughter,
Since 'tis more or leſs in reſpect to the Water.

Q. *Tell us, ye Sons of* Phœbus, *why*
We two poor Souls muſt Maidens die?
We think we've ſtay'd a wonderous ſeaſon,
And for our Hearts, can't gueſs the reaſon;
We are neither ugly, old, nor Lawdy,
Yet Madam Prue *and Miſs* Slopdawdry,
Can get 'em Sweethearts in a Twinckling,
But no Man for us has any Inkling:

What

What can the meaning of it be?
We dress as fine as any She
That wears a Tepnot on her head,
Yet can meet none inclin'd to wed:
We leave this to your wise Conjectures,
And beg you'l be our kind Directors,
In this great and terrible matter,
For the sight of a Man makes our Chops water?

A. Maids (we justly so may call ye)
A Great Misfortune does befall ye;
Nor can we choose but think a pity,
Lasses so willing and so witty,
Should such a tedious Season tarry,
And ne'er have once a chance to marry;
Surely there must be some Occasion,
For this Uncommon Desolation,
Tho' you nor Ugly are, nor old,
We doubt you're given much to scold:
And tho' you make such fair Petitions,
We fear you're stor'd with ill Conditions:
And yet the Matter's ten times worse,
If you're deficient in the Purse.
The only Rule then we can give you
Is Self-denial, to retrieve you;
Which duely held, will stop your Char'ring,
And keep your hungry Chops from War'ring.

Q. Damon *and* I *by One bright She Inspir'd,*
Have long Endur'd the Pains of fruitless Love.
I must confess he got the start; And when
At first I was entangled in the Snare,
I neither knew his Person, nor his Passion.
But since (tho' Rivals known) a Mutual Friendship
Betwixt us is contracted, Each Unlocks
His Breast, and to the Other tells his Grief.
Now Damon's *doubly blest with what may render*
A Lover charming in a Virgin's Eyes,
In all things my Superiour (but in Love)
Yet is Discarded;——Tell me wise Apollo
What room have I to hope? if any, tell me
Which most Consists with Honour's strictest Rules,
To keep my Friend, and suffer Death like Pain,
Or loosing him pursue, and wish'd Success obtain?

A. Go on, Bright Sir, Address the Lovely Maid,
Nor fear to Injure Friendship by your Love.
For since, of Rivals fierce, You are become
The best of Friends; And Sympathy Divine,
Directs both Souls to Friendship and to Love.
A Friend like This, tho' wretched, cannot blame.
That his Much Dearer Part to Bliss aspire,
Grant, that Young *Damon* be with Charms repleat,
With soothing Eloquence, and sprightly Wit
Adorn'd; Yet Beauty is the Lovers Gift.
She might not see those Graces, which perhaps
Your Friendship, and Humility bestow.
Therefore since he's Discarded, You with honour may
Attempt her Love, nor wound your Sacred Friendship,
With Pleasure then proceed, The Fair obtain,
For One who writes like Thee, can never sue in vain

Q. *Ye British Wise men, Tell me Why,*
When I've been Drunk, I am so dry?

A. That Heat and Thirst whereof you speak,
The fumes of Spirituous Liquors make.

Q. *Why Springs in Summer are more cold*
Than Winter? Pray the cause unfold?

A. Those Limpid Streams retrieve their Heats,
From Earth's recluse Sulphureous Seats:
Which Winter time, preserves retire,
And which in Summer time perspire.

Q. *Gave answer aunto Jony Scoot,*
Whaa Melk ann Waater en an Poat,
Than oone bauils oover tanthar Noat?

A. Cause Melk, leek Breans of Jony Scoat,
Are theick and clommy, tho' not Hoat,
Ann bauil o'er, whan more weise do Noat.

A Gentleman was pleased to Complement us with the following Lines.

To the British Apollo.

I.

AND now ye Sons of Wit who justly claim,
(As 'tis indeed alone your due)
The great, the glorious God of Wisdom's name,
Who dwells above the heights of fame,
And only shines on such as you:
You, whom the World with Admiration Eye,
Like some foreboding Prodigy,
That shoots its radiant Lustre round the Skie.

II.

Methinks with Emulating Joys I hear,
The Trump of Fame, when sounding from afar,
To Rowze our Heroes up to Arms and War,
From distant Shores the mighty Voice rebounds,
And fills the listning Air with charming Sounds.

III.

May you with equal vigour rise!
Wing'd with unusual Thoughts, transporting Joys,
In one united Song combine,
And in each Chorus bravely joyn,
To raise bright *ANNA*'s Fame unto the Skies:
Then shall your Heads be crown'd with Bays,
Fresh and Immortal as the Praise,
Which is already to your Muses due,
For who can sing, for who can write like you?

IV.

May that great God your Souls inspire,
And plant within your Breasts that sacred Fire!
That few Men feel, tho' all so much admire:
Whilst I in vain attempt to rise,
May you mount upwards to the Skies!

O'er

O ertake the flaggish Triump of Fame,
And soar beyond an Empty Name!
Then shall your Memories endure,
By your own Writing made secure,
Which in duration will by far surpass,
A Monument of Marble, or of Brass.

A Letter came to us dated *May* 6th. Beginning, *viz.* I some time since (I believe near 3 Weeks) spoke to *Keble* to order the *Apollo*'s to be brought to me, *&c.*——Sir the Booksellers send none abroad, only sell them at their Shops, but if you direct a Line to Mr. *Mayo*'s, superscrib'd for the *British Apollo*, the Men will carefully deliver them at your House.

Foreign News, *&c.*

MAdrid, April 24. N. S. His Majesty receiv'd an Express Yesterday from the Marquiss of Bay, Importing, that he hop'd to assemble the Army by the 28th Instant, in order to march to the Frontiers of Portugal two or three days after; The Enemy are drawing together on that side. They write from the Frontiers of Catalonia, that the Enemy have drawn 15 or 1600 Men out of Alicant and Denia, to be transported by Sea to that Principality; and that they have detach'd some Cavalry towards Gironne.

Lisbon, April 30. N. S. The Continual Rains we have had for these four Months, have secur'd us from any Attempt of the Enemy. Neither Side have as yet taken the Field.

Turin, April 29. N. S. The Duke of Savoy carries on his Preparations with all Imaginable Application; and 'tis confidently reported at Court, that his Royal Highness intends to drive the Enemy out of the Dutchy of Savoy in the beginning of the Campain. That Prince makes repeated Instances to the Court of Vienna, for the March of their Troops; but their Regiments have not yet receiv'd their Recruits, and the other Necessaries they want to enable them to take the Field. We expect however in a few days 5000 Men, under the Command of Major General Zumjungen, and the Ministers of Great Britain and Holland have declar'd, that they had certain Advice, that the Recruits for the Prussians and Sax Gothans, will speedily joyn their Respective Bodies. Our Advices from Genoa say, that several French Ships have been seen off that Place, with the Spanish Troops sent from Spain, under the Command of General Mahoni, to the Assistance of the Viceroy of Sicily. The Imperialists continue the Attack of Porto Hercole, and Porto Longone on the Coast of Tuscany; but we do not hear, that they have yet made any Progress therein. We had some time ago a Report, that the Count de Taun was appointed to Command the Imperial Troops in this Country; but Letters from Naples give such an Account of the Affairs of that Country, that we believe that General cannot be spar'd from his Command there.

Brussels, May 16. N. S. His Grace the Duke of Marlborough since his arrival here, has had several Conferences with Monsieur Averquerque, and Monsieur Geldermalsen, about the Operations of the Campain, and Yesterday the Elector of Bavaria set out Post from Mons for the Upper-Rhine; he was Saluted at his going out with a Discharge of all the Artillery on the Fortifications; and had the Satisfaction to see the Inhabitants very much Concern'd for his Departure; for that Prince is very well belov'd, and besides, they are sensible his Presence and Authority protected them from many Vexations on the Part of the French.

Hague, May 16 N. S. According to our last Advices from the Mozelle, the Troops canton'd about Thionville are in Motion, in order to form a Camp the 20th, between that Place and Sirk, which is design'd to observe the Army of the Allies which is to act on that side. 'Tis certain that this Project gives great Uneasiness to the Enemy, knowing that this is the weakest side of France, and therefore they have resolv'd to make great Detachments from the Netherlands, to prevent the Designs of the Allies; but 'tis hop'd the Duke of Marlborough will attack them so vigorously in that Country, that they will stand in need of all their Forces to defend their Tsrritories.

Any Persons, upon directing their Letters to the Printer superscrib'd, for the *British Apollo*: may have this Paper brought to their Houses at two Shillings a Quarter, by the Men who carry them, those who come in within the Quarter, to have proportionable Deductions at the End: Also the Monthly Papers for *April* and *May*: Likewise the Books of Guards neatly bound to keep 'em in, at two Shillings a piece. It is desired all Letters with Questions be directed thither, or to Mr. *Keble* in *Westminster-Hall*, or to Mr. *Bickerton*, at the Golden *Flower-de-luce*, in St. *Paul's-Church-Yard*, Booksellers: Where whole Sets may be had from the Beginning; at which Places likewise, Advertisements are taken in: But all who desire Sets, and to have them constantly deliver'd at their Houses, must direct their Letters as above. *Note*, that they who have whole Sets are only to pay a Shilling for the 12 before Lady-Day, and the rest to go on this Quarter.

ADVERTISEMENTS.

SOppos'd to be Stole by a Maid servant of a middle Stature, with Pock-holes in her Face, of a down-cast Look, long Visag'd, with Brown Hair, and small Hazel Eyes, in a black and white Mantua and Petticoat: Two Silver Salvers, a Set of Casters, six Silver Spoons, six Silver Forks, and as many Silver hafted Knives each having a Crest being a Boar's Head rising out of an Earle's Coronet engraved thereon. Whoever brings them to Mr. Sutton's in Kingstreet Covent-Garden, shall have three Guinea's Reward.

WHereras one George Savage a Boy of about 16 Years of Age, with dark Curling Hair, a round Face, a fresh Colour, small of his Age, in a blew Livery lin'd with Orange Colour; last Year rob'd his Master, John Talbot Esq; which his Master in mercy to his Youth past over without Punishment, but having Proof that he had lately conspir'd with another Servant in his said Masters House, to fire his House when they were all in Bed, and to plunder at the same time: If any shall discover the said Boy and bring him to his said Master, by St James's Church, he shall have ten Guineas Reward.

Just Publish'd.

THE Invasion, a Poem to the Queen, by Mr. Hill. Printed for Tho. Bickerton at the Golden Flower-de-luce in St Paul's-Church-Yard, Price 6 Pence, where may be had Camillus a Poem to the Right Honourable Charles Earl of Peterborough and Monmouth, on his Glorious Actions in Spain, Price 6 Pence.

LEFT in a Hackney Coach, who set a Gentleman down at the Temple on the 3d Instant, a Bundle of Writings; whoever brings them to Mr. James Stanly by the New Exchange shall have a Guinea Reward.

Printed for the Authors, by *J. Mayo*, at the *Printing-Press*, against *Water-Lane* in *Fleet-street*. Where Advertisements are Taken in.